

M 1707

SUNDAY - November 2, 1969

BARN

Lunch/Coffee

Sunday Lunch

MR. NYLAND: I think we are about at the place where you can listen and pay attention to something that is being said, instead of attention only for your food. Brian sits next to me - for a special reason, of course. Since we have to remember birthdays, he is the youngest, and a birthday - where are the little children? Of course they don't eat here, but - Brian is gradually growing up: two times seven. I don't know how many of you measure your life as sections of seven, so that seven, fourteen, twenty-one, twenty-eight become really very important days. And the entry now into the third octave of his life, still less than half up to forty-nine. At forty-nine, having had seven times seven, the person is supposed to know everything about ordinary life. He is supposed to have digested it during the little periods, each marked by seven years, of certain influences on him of a certain kind, divided between seven and fourteen in the growing years; and from fourteen to twenty-one to utilize what he has received in order to become a man. At twenty-one a person becomes mature. It does not mean that he has all the experience that he will

use and what he needs, but he has a foundation. And for that reason going into a fifteenth year becomes very important to him. The closer he, during that time, can remain in contact with Work, the more chance there is, still being sufficiently impressionable, that the ideas of Work, the ideas of Objectivity, and the ideas of inner Life can penetrate; so that when he reaches an age of being a young man, and when he then, after three sections of seven years, will have to stand on his own feet, that then the next four become for him a confirming period in which his life will be formed. Between fourteen and twenty-one, there is a chance of a development of inner Life which one doesn't have before fourteen. At twenty-one, inner Life should be sufficiently established to demand also at that time its own - as desire - its own wish to grow. And that is why this period is good for him, and that is why I'm glad that we can, at the present time, wish him, for the next seven years - not for one year - for the next seven years, a period in which he can remain open and in which there is the possibility of inner and outer life both existing.

What takes place for a man whose inner Life starts to develop is simply that during the time of his outer world, naturally certain developments take place in his personality; and that gradually inner Life finds a place in regard to the outside world and to the outside of himself as his personality develops. And it is at that point where the danger is that the two will become mixed, and then there will be a constant fight between outer and inner life. And usually at that particular age, with all the desires for ordinary life, and idealism, and the wish to grow up, and constantly being interested in that what takes place in the outside world, there is a great chance that inner Life is pushed a little in the background; and that the fight between the two is not equal. That is why this period of growing formation in a man is extremely important, because what is really the way by which it can be kept in equilibrium?

We know this when we are a little bit further in life and we see what happens when the outer world will take over and will form, by all kinds of habitual ways of behavior, impresses us and puts an imprint on our life, and that then what is predominant becomes personality in order to be able to cope with the conditions of outer world. And it is that kind of formation in which very little energy is left even for the thought about one's inner Life. The solution to the problem of having these two not come in conflict, is that at that early age something should develop in a person which is his ~~Self~~^{OK}; and his Self is really his ~~Being~~. The being of a man starts to grow inside and is really a relationship between his mind and his heart. It is that section of the physical body which becomes extremely important in the development of a man. And when he still is in the growing years, physically speaking, there is a chance that that what should not prematurely crystalize into the full-grownness of a physical body will leave room for the possible development of the interchange between mind and heart. And it is, of course, at that particular section between the head and the trunk - and not counting the extremities of arms and legs - that a man becomes open to the possibility for that kind of a development. It is necessary to establish within that, and-also because it is a sensitive part of one's body.- the Chakras are there, one for the mind primarily and one for one's heart primarily - where they take place in the center of oneself and where is and going to will be--and where will be in the future the seat of a possibility for himself to develop as a real man. One digests at such points the influences of the outer world, which is ~~(see)~~ one's personality and the behavior forms; and in that can also meet the influence of that what is one's inner Life as coming from one's heart. And it is then, as if at that particular central section of oneself, ~~there~~^{there} could be the formation of

three things. One will come from his mind in the form of 'I', wishing to extend and wishing to make contact with that what takes place in his heart. The other is with his heart being helped, by means of Magnetic Center, to develop in such a way wishing contact with the mind. And that what is within one becomes one's real Self as a result of such influences from both outer world and inner world upon one's Self. The reality of one's Self becomes then a mixture of 'I', Magnetic Center and that what is the essence of a person himself. That can take place between fourteen and twenty-one. When it is paid attention to during that time, at twenty-one one is equipped to be able to see, in the reactions towards the outside world, that what could at the proper time be mixed with certain parts of one's inner Life; that is, the activities that the man then can become engaged in could have in it (~~when~~) an expression, or sometimes in the beginning only a sprinkling, of inner Life. And when this is taught at that early age, a man never would be afraid to show what he is, because the controlling factor becomes his Self. It will help him not to be too open and also not to be too closed. And it is that question of equilibrium that can take place then which, in the formation of a man when he enters into the world and starts to stand on his own feet, will give him, within himself, the assurance that he is alive.

That is why I say, 'It is important to consider this as a period into which little Brian ^{grows} goes now.' And I hope that he will constantly be reminded particularly of a day like this when all of us are together for him, the youngest of us who sits at this table, to wish him, not only a good year but a good period of an octave. The DO is struck today. How it will form over the period of seven years, and perhaps an indication for each one of the years ahead as perhaps DO-RE-MI. There will be a difficult period in which

he will have to learn to stand on his own feet. At that time he has to learn to stand on his own feet.

he himself will have to decide what he will want to do. That will come when he is seventeen. At that point he has to consider what is the value for himself, what is the value for his life. Gradually the ideas will start to form, how he wishes to become a man. ^{And} ~~at~~ at that time he will be helped by his inner life, whatever then there is available. The period is a difficult one because he will be influenced by many outsiders of his age, of examples that he then starts to see. And he recognizes them and his wish for imitation, without then paying too much attention to that what is he in his real Self, and influenced by that what comes from his essential being; that if he then can only realize that that what is Life in him is really the most important part; and that ^{that} ~~what~~ takes place in the outside world, he has to learn to distinguish at the time between appearance and that what is content. It is for him, in the next octave, the FA, where the outside influences are going to be tremendous for anyone who is sensitive and for anyone who has ideals; and that Life at that time can every once in a while be hurt when it is under the influence of such outside forces for which one has at that time not enough knowledge to know what is what. Whatever guidance he can get at that age, and during this particular period of the formation of DO-RE-MI -- DO-RE-MI can give him the solidity so that when he comes under the influence, a little later, of that what then must necessarily take place and will take place in the life of each man, because it is a formative period in which he feels there is Life in him and he wants then that Life to be expressed; the direction in which it should be expressed is an emotional direction, not--neither physical nor mental. Physical would be premature. Mental would be absolutely ridiculous because there is not enough of a mind as yet to assert itself. But emotionally, and particularly a sensitive person, can at that time derive an enormous amount of influence from the outside, particularly those who he associates with who are well-meaning and willing to

help.

I hope that Brian will stay in contact with the Group, and that gradually it will become clear what is the meaning of Objectivity, particularly in regard to the possibility of a development of an inner Life. And I hope that we all can actually contribute to that, to whatever extent it is possible for any one of us to help; and then to be reminded, 'where is youth?'; and then recognize what is youth in one --in yourself; and then, in all sincerity, try to understand what is youth and don't tell him what is old age as yet.

I think we drink to him, and for today we will not say anything else. At coffee we will talk a little bit about what we mentioned yesterday, also about the responsibilities for the Barn and arrangements during the next couple of weeks of what we have to do and, you might say, 'the assignment on a voluntary basis of responsibilities'. But when we drink now, it is for Brian. It is for youth to develop in the correct way, not to be affected too soon by the influences which will, undoubtedly, come up and might drag him down. And we wish for him strength to understand what will take place in his body as well as in his psyche, so that he has material to Work with.

So, Brian, with all good wishes. But you can drink because it is to your future.

And Margo, may he grow up to be a good son.

And now by special request, we'll have to play something on the false organ. We couldn't get done in time, but I hope that regardless of ^{whatsoever} false notes there are, that you will feel the intensity of the wish to play it for you.

Sunday Coffee

MR. NYLAND: So we are at Sunday evening again, another weekend. I think today was a good day, maybe because of the day,

maybe because of that you have made a little bit more of an effort. And of course whenever you make an effort there is something that goes on already in you. Whenever one becomes sufficiently dynamic so that Life must come out in some form, it's very useful; but when it is kinetic energy that is needed for keeping yourself going, that even if the initial effort is the creation of something you hope could be present to you, that then when there is a beginning of that, finding a place in a kinetic atmosphere, there's much more chance that it will stay just a little longer. I do believe that ~~the~~ or the presence of the Lord, is pleased when a person is active; because activity, even if it is in the direction of an unconscious state, is still a form of doing and it has taken away then from even your mind, or your feeling, that what really should be the proper function of a man: to be able to Work in the vineyard of the Lord. And for the first step it is to be able to Work in a vineyard. After some time, one starts to realize who is the proprietor, and then it becomes 'of the Lord', and ~~your name, James~~ ⁱⁿ ~~of God~~ of God.

So, I was glad. We did quite a bit. I'm happy about that. I hope you are. I hope that you got something for yourself, because it's the end again now of a week-end. You have to live on that for a little while for the coming week. You have to remember. I hope then that you, in referring in your memory to certain experiences during this week-end, that they become helpful. The difficulty is always that whatever the experiences, you have memories of different kinds. And some, some may even upset you a little bit if, during such a week-end, you have uncovered something about yourself; or also, when you were critical, that you may have uncovered something about someone else. It is not that Life will be easy, but Life has to be placed. And then when it has its place, it becomes easier, as if one

doesn't have to worry; because when certain things exist and you really are, and they are in the proper place, you can also then, partly at least, forget about it; so that it is not a question in this memory to remember all the different things that you have experienced, and then again lose energy in recalling them, because what is past is now past and this week-end is over. And then when you think, and you have an impression of how you were, and what it is that partly motivated you, and also to what extent that your-- extended such visions that you have of yourself in connection with the group, and that even if you then include criticism of others; then at least you will know a little bit more of the truth; but mostly the truth about yourself, because that what you experience with others is not your world. It is an impression that is received by you in your own world, and it is necessary to keep that apart particularly when you have a memory. The memory should be yours with all the impressions you have received. And it doesn't matter where they came from, you will live -- and it's up to you to digest it.

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We've talked a little bit, today, about the different things that have to be done in connection with what I said yesterday, and asking Robert and John to take care of responsibilities. And we have more or less a clear indication of all the different things that have to be attended to, and it is still now a question for those who voluntarily ^{will} want to help. So when they approach you, or you approach them and you offer them a service of some kind of that what you can do for which you want to take the responsibility - also those people who sometimes feel as if they don't belong because of their own idiosyncrosies, and then sometimes they have self-criticism which every once in a while makes them feel that they don't fit. A group as a whole is a whole, an entity. A group as it is - If you--don't move. I see that light all

time on the window sill. _____ move it just a little bit. _____ . -- When you see life as a whole, as represented by different people and, if it is a Group, it really could give you a picture of how you are yourself in your own world with all the different manifestations, which at times are quite different from other manifestations, and a familiarity of yourself as a result of self-knowledge which you gradually acquire, even if that self-knowledge is not entirely truthful or absolute in the real sense of the objective _____ ? ? ; that then you already have an idea from the Group of how you are; that is, you react also to conditions in the Group with something that is your own. And to some extent you can even only recognize that what you are familiar with, with yourself; because so far, if it is something that is incomprehensible, you have of course, in the first place, absolutely no right to judge. But, in the second place, it might be an eye opener that you see the variety of different forms of how mechanicality takes place; and that even at times you hope that someone tries and makes an attempt to be Conscious, you also know quite well for yourself that you can recognize, recognize in someone else pretense. That all forms of hypocrisy and wanting to appear just a little different, particularly in the eyes of someone that you might want to make a good impression on; and then that is noticed by yourself. In the first place then, you have to look and see why did you really notice it and what is there in you perhaps that could recognize that, and maybe it could be as a result of your own experience. Self-knowledge will give you a tremendous amount, not only for yourself, but it will enable you to understand other people, whatever they are; and being mechanical yourself you can recognize mechanicality. If you are unconscious, it is possible to recognize unconsciousness; but you will never have the full flavor of ...

unconsciousness unless you make an attempt to wake up to it; that is, you wake up to yourself in a world in which you behave. And the requirement of accepting yourself as you are will include that you must also try to take other people as they are.

About that I think you have to think much more than you do. I think there is quite a bit of unnecessary friction. There is no reason, absolutely no reason, to be critical. It only means that when you are critical that you have a judgment, and you judge usually about that what you don't know. And that even for yourself you wouldn't tolerate, particularly when you are interested in work on yourself. It simply means that you have to find the reason why you behave the way you do. And you have the means in your hands to find it out, because as a result of wanting to be ^{come} unconscious, and as the result of the creation of anything that is objective, or the wish on your own part as if something could be present to you, the sole reason is that that what is then present to you will tell you the truth. And when you find the truth for yourself--the more he will find it, the less he will be critical about someone else. You will accept people, even if you don't understand them quite. Also as an experience for yourself, it is that you know that even at any one time you could be like them. And sometimes even, that you can say, 'By the grace of God it happens to be that I am - thank God - I'm not like someone else,' it's an utterly stupid statement to make; because you are exactly like them, even if the expression in the form which your life takes is your own, that is just as unconscious as anyone else expressing their life in an unconscious way. When we talk about that, it is not a question of solidarity, but an understanding among all of us to know what we are. Not only to know what you are, but that it will be a stepping stone towards forming a correct opinion; and then, on the basis of that, you will be able to work together. When we talk about responsibilities, it is

that particular phase, that you take responsibility for a certain work, which has to be done, and about which all of us are convinced that it ought to be done. And you then, you might say, are 'singled out', or at least you yourself wish in some way or other, by means of the acceptance of such responsibility, to help yourself, also, in connection with the desire to become a man and daring to take responsibility. It also, means that that what you are doing you do for someone else. And then, by the grace of God, you asked and not someone else; and that if you didn't do it, someone else would have to do it, because, particularly when a Group gets large, all possibilities of human behavior are lived within that group. Of course, there are limitations to it. There are at some times indications of things that should not even occur in the Group; but it is surprising how much occurs about which, in an ordinary sense, one could become critical; and also having in mind what should be the level of a Group, that then you have a judgment that such and such a thing does not belong, and you see the behavior of someone and you say, 'That is not becoming to him'. What is it for you; that is, how do you really look at it? And if you know how you look at it, is that the right way of looking at it? Do you transfer that what you see to yourself? Because after all, the whole question, also the Group, of working together and doing certain things in the name of something else which we call 'a higher form of life'; that then, in relation to that, your judgment has to be very, very carefully expressed, and it should not even take a form.

In the beginning you must go against that kind of an expression, even if you cannot free yourself from having a feeling or a thought; but by not wishing to express it in the usual habitual way, you already start something in yourself which opposes a natural mechanical behavior form, and that creates in you this dynamic influence which I talked about.

When I oppose certain things not to be expressed, it does not mean that energy which I otherwise would have in expressing is *gone* ~~not~~ - it is still there - but the necessity, then, is to utilize that what is at that moment available for yourself. And you then can thank God that an opportunity is given in seeing the misbehavior or the hypocrisy of someone else.

There are different things to attend to. We mentioned a few the other day: about this Barn, the maintenance, the question of ^{lights} life, the kitchen, of that what is necessary to maintain it, the use of these things, lights to be turned off and on, ^{care for the gas, gas heaters} care for keeping the place in such a way that it is locked up by someone who's responsible for that, the question of the kitchen and that what has to be done with food, the question of garbage, the constant attention to the collection of garbage - every other day, nearly. For those people who can do it and are willing to do it--whenever a thing like this is important for us it is not so much a question any more, if you can afford it, or cannot, or wish, or whatever may be a difficulty. All of it, since it is done for all of us, can be paid for, if necessary. The question of the Nursery, taking care of the children. *It* is gradually taking shape. The question of activities which can be of more use to each other than just to a few. The question of the pottery, ~~expanding, perhaps not necessarily~~ using response, the workshop for certain purposes during the week, not on a Saturday and Sunday when they are busy, but during the week. Perhaps it can be useful. The question of the pottery, expanding, perhaps not necessarily even in the place we have it, where we are limited; but I visualize, quite definitely, the possibility of setting up certain potteries at certain places when it may be necessary for definite reasons to accomodate those who want to study and learn and perhaps become professionally occupied with that kind of work. The question of having to take care of tools is a very important one, because when we spread out and

then we work at different places, and of course tools are here at the barn, ^{and} then they have to be used at the Guest House, or Robert's, or maybe at Nishimura's, or at some other place where we're working; such tools, when they are borrowed from here have to be checked in again and returned to the Barn every ^{time} night. They cannot even stay overnight on Saturday. It requires a very definite responsibility on the part of ~~someone~~ ^{somebody} who really feels that that is a necessity. When there is a shovel needed, and we don't know where they have gone, and all of a sudden they have disappeared, and a little later we find them somewhere out in the field because of negligence, you know it isn't right. If there is something that is borrowed and is not returned, I hope it burns a hole in your pocket. The different things that belong to the community as a whole, to the Group as a whole, you become responsible for in losing it; and it includes the return in the same condition, if you possibly can. When you break anything, it has to be openly confessed. I have asked here and there different people to take responsibilities of that kind, and I know what I mean when I say it does require, for instance with the tools, before they are given out - and we start at 7:30 - that person has to be there. That person also has to be there in the collection of such tools. It means that a list has to be kept of who has what, and a little bit of that kind of administrative work. I am afraid that we cannot do without ~~it~~ because ^{your} the honesty is not sufficiently developed and you are forgetful as a human being. And every once in a while such rules have to be made in order to make the totality of work even possible. I hope you understand that whenever we now try to take -- what happened?

_____: Telephone.

MR. NYLAND: They don't know that we have an important meeting?

When that is asked of you then, please consider it. Consider it in the right way. Consider what is really involved

in it; and that whenever you say 'yes', not only that you have to do it, but it means that you helped. Many times I have compared a group like this and people who hold up a tent; and you are each at a certain post holding up the totality of the canvas, so that all of us can sit under it and be protected. It is that kind of community, solidarity, ^{feeling} ~~peace~~, that one must have, and it has to be encouraged. It has to grow. The way it grows is by your own Work, because if that what is now crystalized in you as an unconscious state and gradually becomes a little bit more liquid and fluid; that then there is the possibility, in that form of gestation, of growth for yourself; and that then when it is alive, quite possible that certain energies can be sent in the form of responsibilities by you towards others; and that then you will be maintained by the total flow of that kind of attention represented in you, having then at that time more energy available for that purpose. The question is always when one's inner life is not enough developed, as it becomes developed, it becomes an asset to you. And when inner life is more alive, that will also assert itself as a form of life spreading out in a kind of an atmosphere around oneself. And on the basis of that, that what then takes place is an encouragement of other people who may at certain times be a little weak - weak kneed, probably - in some way or other not being able to live up to it; and others can then help to support them. A responsibility of this kind of a place ~~is~~ ^{of} ~~that~~ that that what we are facing has to be understood by all of us. It is not only a few people who take an initiative and it is not a clique. It is such full intention on the part of them to adapt themselves also to conditions as they find them; and whatever may be your objection ^{objection}, that you have a free hand in saying that what you wish and what perhaps maybe you ~~object~~ ^{objection}; and that, in addition, you also could make suggestions that then may be worth while. Working together is a tremendous thing. One doesn't know it

until you start, because a person who's by himself is not able to have a really, a viewpoint. He can see his own world and he can attempt to look at it objectively; but that what is your behavior is not always noticed by yourself; and that then if a relationship can exist in which one can discuss Work, and at the proper time discuss Work, then you might have an opportunity to get a feeling of someone else about you and maybe you can profit by it.

There is a place for discussion of Work. There is also a place, quite naturally, for the attending to ordinary activities. At times you must not mix them up. When you are doing certain things with the intention of producing, maybe, articles for sale, or that what is required for ~~digging~~^{filling} a ditch, or making a door, or having an activity that will require your attention, it is at that time not the time to talk about Work. It is the time, then, to apply Work, if you can. Unnecessary discussion during such a period is not right. And you really know it, when you're honest. When you want to be honest about your work, you attend to that; and if then you can introduce inner life in the attitude with which you work or the posture you may have even in contemplating what you have done, that belongs to you, but in discussion about Work starts to belong to someone else. And maybe, although such people may at times be really wishing to talk about Work, it is not always the time that they then afford themselves, taking on the responsibility by taking someone else away from what he intended to do and really should do. It does not mean simply that one ought to discard gossip. That, of course, goes without saying. And it doesn't mean, on the other hand, that one becomes completely morose and drawn within oneself. But it does mean that I have to consider whenever I work, can I afford - and I mean by that now physically ^{work} - can I afford even to wish to stop and to have certain kind of clarification in that what I ^{would} like to discuss and when someone else perhaps is too polite

to say that they don't have the time for you. Don't impose on other people. Stand on your own feet. Ultimately, your Work belongs to you and not to anyone else. When you wish to Work, you find the time, congenial and convenient and conducive. Don't interfere with others. They remain responsible for their state. You cannot afford to lose your own state by wishing to talk about Work, because when you talk about Work, you are not Working. You must know that. There is no one who is able to remain conscious when talking about Work. And you lose even an opportunity by having a thought that you can help someone. Maybe it's all wrong to try to help when it is necessary for such a person to stay by himself, and you might even say, 'fight it out'. Not many of us will get so easily crazy. We just, every once in a while, are a little disturbed. But then the necessity of keeping active will create that kind of an opportunity in which I, if you want to create it for yourself, can remain in existence; and then the problems of your mind and the problems of your feelings will gradually be pushed to the background because they have nothing to say. You want to work, physically, and at the same time you might want to use the activity of your body as a means for I to observe or to become aware of you.

About that I think there is a great deal of waste of energy still. There is a great deal of walking back and forth without particular aim. There is during a real working day - (Do we have to turn it over now?) - There is during a working day more than enough time for you if you want to Work on yourself to do it. When you want to talk about it, select a time that you deserve it. After you have physical worked--physically worked, after you have spent your time honestly, there is more than enough reason then to discuss, like now. We talk about Work. No one expects you to Work now on yourself. If you can so much the better, but many times you want to listen and you cannot just take it in in one part of the brain and let another part function in a different way. It is even against

ordinary, natural rules, because when we want to concentrate and that what you want to ^{reason} rec--want to receive, it is of course a requirement that as much energy goes in that direction; and then quite logically, there is very little left. It is only after quite some time that something can remain permanent in one; and then you don't have to give it, immediately, the energy which is needed, because it is already there. And the requirement then is simply that you call upon it, so that then the thought of God can produce God with you. This is an advantage, I would say 'after some time'; but in the beginning, a great deal of water has to flow over the dam. Many, many times one has to make attempts, with Work, in the sense of the creation of something objective for you, which in the end will be the only way of finding a way out of the state in which one is, because about that you must not make a mistake.

Any consideration in an intellectual or an emotional sense will not give you the aspect of God that you need for further growth. ^{It will} ~~They can~~ give you certain ideas which are every once in a while ~~useful~~ and may make you feel happy, but the danger is that they also will make you feel more asleep; and that the result is extremely difficult to wake up something that really ^{could} ~~would~~ help you; and that for some time you are under the impression that you are Working and you really are not doing anything at all. You're just rearranging the room a little bit. Working means that you are building an edifice on top of what you are. That is, there is something to be built which is of a different kind. When Gurdjieff makes the distinction between Nature and Great Nature, he doesn't define Great Nature, but he only indicates that Great Nature would start where Nature stops. It's the same as where Nature ends, art begins. When I wish to Work on myself, I have to introduce a concept which is not natural to me and which at times is very difficult even to hold on to. But nevertheless, that what I-- where I wish to go, if the direction is growing up towards the

understanding of eternity, I have to introduce then, already, something that is like eternity; because that's the only guide that will give me, in the midst of an unconscious state, the means of remembering myself.

When one works physically, it is your world that is again at stake. And you can look at it as the acquisition of certain dexterities, and the ability even to handle a tool well, and the satisfaction you might have in having it done right. And then afterwards, looking at it, the question is always, 'How much have you profited in the sense of spiritual values? How much has your inner Life grown during that time? How much was added to the fund of objective knowledge?' And I say, 'It is so extremely difficult to have any measure about that.' And for many times, and ~~for~~ many years, sometimes, one works as it were 'in the dark', because it is like a bottomless pit. The pit is full of unconsciousness and you pour a little bit, drop by drop, of Consciousness in it, and it doesn't even reach the bottom. The pit, many times, is leaky, and it doesn't hold water at all. In order to build it, you have to have a leak-proof house. It has to be protected in many ways. It is not that it has to be beautiful, but it has to be useful. You must make sure that that what you put into it is not going to deteriorate. That what you wish to do, in trying to find objective facts, cannot be tinted in any way by any form of subjectivity. That what you want to do physically in working is not at all the image of God. Although we say, 'God Works', but it is such a different scale. And if that scale wishes, what we logically must assume, infinity, all the forms with which we are familiar have disappeared. The necessity of finding that what is the reality within yourself always is to try to find that what exists without form, and always the emphasis should be of Life itself. And when one wishes to reach it, you have to reach it on the basis of Life, not on the basis of form, because even artistic creation is never that what is objective because you pour into that what

you wish, at such a time, your own unconscious forms and that what you call your life, again, unconsciously tinted. The realization of that kind of a oneness, which is in Life and which is of course then completely free, means that ^{that} there is not even a part of Life--there is no Life that is separated. The form prevents you from seeing it or even experiencing it; but when you once can experience Life as it is and that then your 'I' can see and your ordinary eyes become blind to the form, then there is the reality which you wish.

When we talk about these responsibilities, they are all in line, of course, with the maintenance of something that we hope can remain in existence for a little while longer, and it is to straighten out the difficulties that now exist, and also that one can see oneself in one's true light, so that you are not trying to smooth things over, or that you want to continue to rationalize about yourself, or that you think for yourself that you have already reached certain things, because the reaching would be the going up to heaven and that what is the process is to turn within. The direction is quite different in the formation of that what is your inner Life. And the further you go inside, the less there is reason to stay on the outside, or the less reason even there is to think that you are going out; ^{you} ~~you~~ actually go deeper down in order to find the point where there is no return, than only then to start again and again from that. The concept of 'I', the concept of Magnetic Center, the concept of 'presence', all point to that what is your inner Life. They don't point to the universe. If I consider the universe and I go out towards it and you might say, 'end up in heaven', it is only a figure of speech. It is only to make life on ~~Earth~~ a little easier that I can hope that then my soul might go to heaven; but the building of the soul is an inner Life question. It is the finding first the particular point which is always there and is within oneself eternal. It is that reason--that is, Work on oneself means a deepening of one's emotions,

and that in place of that what one wants to create as a part of oneself, that, that what is to be created, is a concept of this Endlessness, and that's quite different from my ordinary life. And at the same time knowing this, that what is physical work and the accomplishment and the working together and seeing each other in different forms of behavior, it's exactly for that reason important because it points out to me exactly what spiritual life is not; that is, the concept 'spiritual life' is entirely different from the way we now look at life as we live it with our little minds and a little bit of feelings; and that not even the increasing the ability of the present mind - it is like putting on glasses - I still remain unconscious. But if I could with my eyes look inside, there is a chance that I can get free from the surface. And the deepening of my emotional state has to do with freedom from that what is now used for the expression of it, which of course is the form, that what is physical, either in one way--that is, an expression as a behavior or an expression of my intellect in talking and discussing and being enamored by theories. The purpose of this kind of work is to indicate the practicability of that what one does in an ordinary sense, unconsciously, to point the way in the direction where you, if you know what physical work really could do, you should not go; that is, the identification of yourself with your physical body is exactly what has to stop. The question of time element, inherent in the accomplishment of a task on Earth, is exactly what should not be there. I should ^{live} ~~never~~, in any particular attempt, in increasing my impartiality, or living more and more in timelessness--I have to understand that that what is needed for me is the realization of something, which I then call Life, without bondage, without dimensions, without space, even, without time. And when I look for infinity, I use that word simply to indicate that everything that I am now on Earth is quite different from what it ought to be. Sometimes one says, 'I wish to get rid of that what I am on Earth'; And then, of

course, one makes that kind of a mistake as if that with which I wish to go towards his Endlessness has already been formed, and there is nothing formed than simply the rebellion against that what I am. Simply does not mean that in that kind of a thought or even a feeling, something else has taken place which will carry me like the ark for 40 days above the water when everything else is destroyed. And then all I can say, at least that past of my life has no further meaning and all that has remained is an olive branch which is brought to me by ~~a~~ peace--by ~~a~~ dove of peace. This indication for oneself is the smile on the face of the Lord when he looks at you when you are active, I said 'in the vinyard working'. And that recognition makes you realize that you are in your life part of the totality of existence which an under--in our grandiose manner we will call the Universe, which of course as a word has absolutely no concept connected with it; but we are so used to it, and then in saying it, we are satisfied. A great deal of dissatisfaction has to take place with a person, and he has to see what he really is; and the ability to see it with others, and accepting them for whatever they are, is all on the road of the acceptance of oneself as one is. And in that acceptance, I then, seeing myself for what I am, I have no criticism. I have no desire, even, to change anything of my form. All forms become objects for that kind of awareness. It doesn't matter if I do a thing right or wrong from the standpoint of the Earth. I do it, that counts - not how.

But the question is, what is doing that doing? And that determines the state of my life. The question of the level, the question, 'Where is ^{this} Being?', I talked a little bit about it at lunch. The question of the individual levels of each center, the level of Being as the center of the physical power, that what is then in ability and health; for that what is emotionally not enough developed does not have much

of a being, and when mind is still quite infantile, and the desire even for being for the mind is not there as long as the mind is satisfied by associative values. One has to become free from so many things. And one does not know how many cords will have to be cut before you are able to understand a little bit more about the value of the possibility of building your soul.

The reason for week-ends is simply to indicate to you the state in which you are. And the thinking about it afterwards is to see how you were, but then perhaps a little bit more objectively, because you cannot change the past anymore. It has to be accepted. You might say 'the future takes care of the past in the wishing you to accept what has happened, and the place from where the future operates is the present of your life'. The condition of the Moment is by the acceptance of that what is subject to Time. And the realization of Time consuming one, in the ordinary sense of the word of living a life on Earth, is simply that one wishes that Time could be connected as Moments. And in reality, that what is the principle of the Moment is entirely different from the principle of Time. Time remains, for me, unique in my own subjectivity. A Moment becomes unique as that what belongs to an objective ^{life} ~~Time~~. One can even say that that what is Time for me belongs to the nature of my behavior forms. That what is a Moment belongs to the characteristic of my Magnetic Center. What I wish for myself, what I really consider - How will I continue to look at a meeting? What is it really that cannot feel or that sticks with me? What is it that you really wish to do? What is it for your life that your aim is? - that you consider that after Saturday and Sunday in a certain atmosphere which at times can be conducive, ~~at~~ and ^{at} times can be extremely difficult for you to take. But you go on and on and on and keep on taking and finding ^{it}, gradually, that what is really you, in whichever way you wish to find it, never to forget the possibility of the ^{life} ~~endless~~ness; because if you forget

that, you'll always remain bound by Time and you will die in Time, on Earth. ^RThe Soul is a very strange kind of an entity even to consider. One does not know ^{how to make it of course, One} ~~what it is.~~ ^{does not know} One doesn't know what it is made of. I can say it's made of objective threads woven in a certain pattern. It is perhaps not at all that kind of thing which at certain times I believe it ought to be. But to the best of my knowledge, I cannot at a certain time conceive of what it will be seven years from now, or even more than seven. When I'm only 14, I cannot be expected to be 35, but when I am 35 I know that I then expect to be, and I hope, 49, so that the cycle of the seven times seven can be settled for me, ^{almost} I might ~~almost~~ say 'once and for all'; and that in going further I have a foundation on which I can build the Consciousness and the Conscience which is needed for that. That what I wish to pursue, I do at times with all my heart. And I also know that unless my hands are there and my head is there, that I will not reach very far than just being emotional; but when I start to realize that all activities of the physical body can include, besides that what belongs to the outside world - that is, the relation to the outside world which makes me as a body behave, walk, or sit down, or move my hands, or even make things, even become physically engaged - that in that, something has to come, I said today also, 'sometimes like a sprinkling, sometimes like a mixture, already predetermined to be mixed because it could become homogeneous', and then there is no division between outer and inner life. When one speaks, one can have inner Life come out. When one looks, one can have inner Life come out through eyes, but even when one places a hand on the arm of the chair in getting up, there can be between the hand and the arm of the chair a little bit of a layer of inner Life. It is how I touch that what I touch, and in-between, something of me can be there. If I shake hands, something at such a time can increase the meaning

of shaking a hand correctly. When one hand touches the other, God could be in-between.

What is it that ~~you~~^{we} wish? What is it that you want in your life to become? What is it? Again and again I ask those questions, the reason ~~for~~^{why} you coming, so that it could become clear to you that that what is Work is a beacon and can give you Light, that you have to submit every once in a while to the necessity of wishing to understand yourself more, and that the inability - that you cannot - simply has to be understood properly so that you are tolerant about yourself, that you have enough patience to know that things will come when you insist and continue to pay attention, and that finally out of great many difficulties, perhaps, a certain road will be indicated which you then can follow. I wish that for all of us that kind of a road becomes more and more visible and it is not cloudy, and not with fog, and not too much mud, and not too many difficulties of stones and obstacles, that I hope that it will not be too much to overcome them and that your persistence will remain. And persistence is based on your patience and patience is always based on understanding not to run ahead, not to lag behind, but to keep constantly walking in the ~~hythm~~^{hythm} you can assign to yourself in a way you know your progress can take place, which velocity can sometimes be accelerated when you know there is an opportunity, even I would say 'of a smooth road', all the time remembering that the engine has to be fed, that that engine of yourself has to be fed by the facts of objectivity. Otherwise, it will also stop because on ordinary gasoline ~~is~~^{isn't} not enough to reach Heaven.

I hope you will have a good week. And now, you might say, 'no questions'. And again I use that same kind of a phrase, 'What is a question for you?' What is really that what bothers you that ought to be answered? When you look within yourself, the further you go away from the surface,

the less your question will be worth. When more of the reasoning of that what you really know will become apparent, the more you reach your essential Essence or you are Conscious, the more there is in your life the desire that you ~~want to~~ *must* Work because you know that that as a necessity is the only way by which you will reach an upper, a higher level of Being. You can leave the levels of your Being of the three centers. For a little while you can even make a little bit of a harmony between them, but it is still cacophonical. When a chord is struck, indicating the DO of a new life, which is at a higher form of living, and perhaps comparable to going across from SI to DO in the octave of your own existence, that then at such a time this sound of DO is struck from the bottom on up as bass with all the overtones which are possible for any one tone to conceive, or ^{to} have, or to connect; that each overtone will indicate for you the possibility for a new octave based again and again on the experiences of your life; and that when one strikes the note sufficiently down at the bass, then you have a chance that all ¹⁰ can be heard, in time - that is, with patience. But when you strike it too lightly and it isn't a treble of the piano, there is not much chance any more because that, in the first place, is too late in life. And when your voice has become again metal--metal-like, there is no vibration rate which is enough to sustain a full chord. The fullness of a chord could become the fullness of your Life. The way you will be able to take your Life, to turn it around, it is the same; to turn it up-side-down, it's the same. That what is left and right is always the same because your Life should become a sphere, a sphere which can expand into infinity. A sphere which can be reduced also to Infinity of the central point. Such Life for a man he thinks about every once in a while. At such a time he prays to God to grant him the possibility of that experience. And God always answers in one way. He says, "Yes, yes my creature, I know

what you mean. You keep on working."

I'll see you next week. Good night, everybody.

END TAPE

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